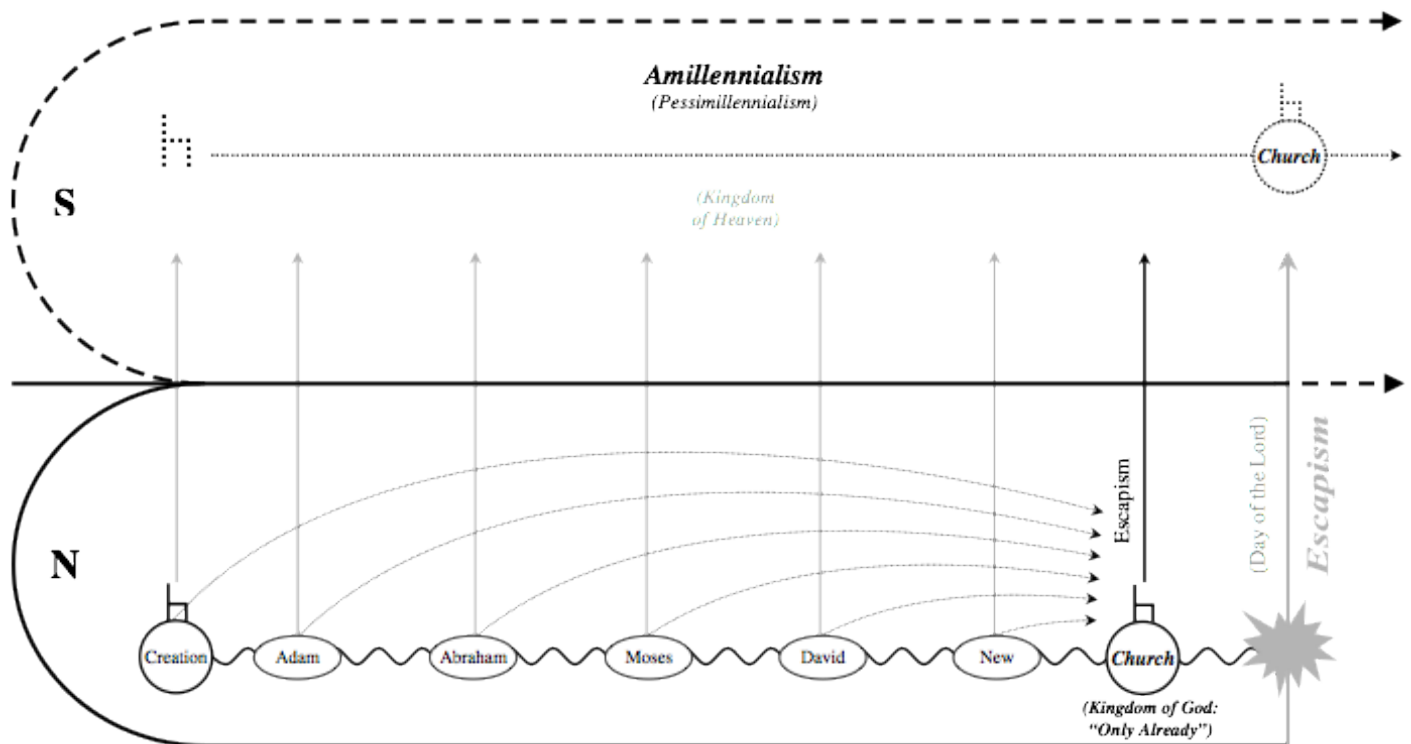


BIBLICAL THEOLOGY OF MISSION

I. INTRODUCTION

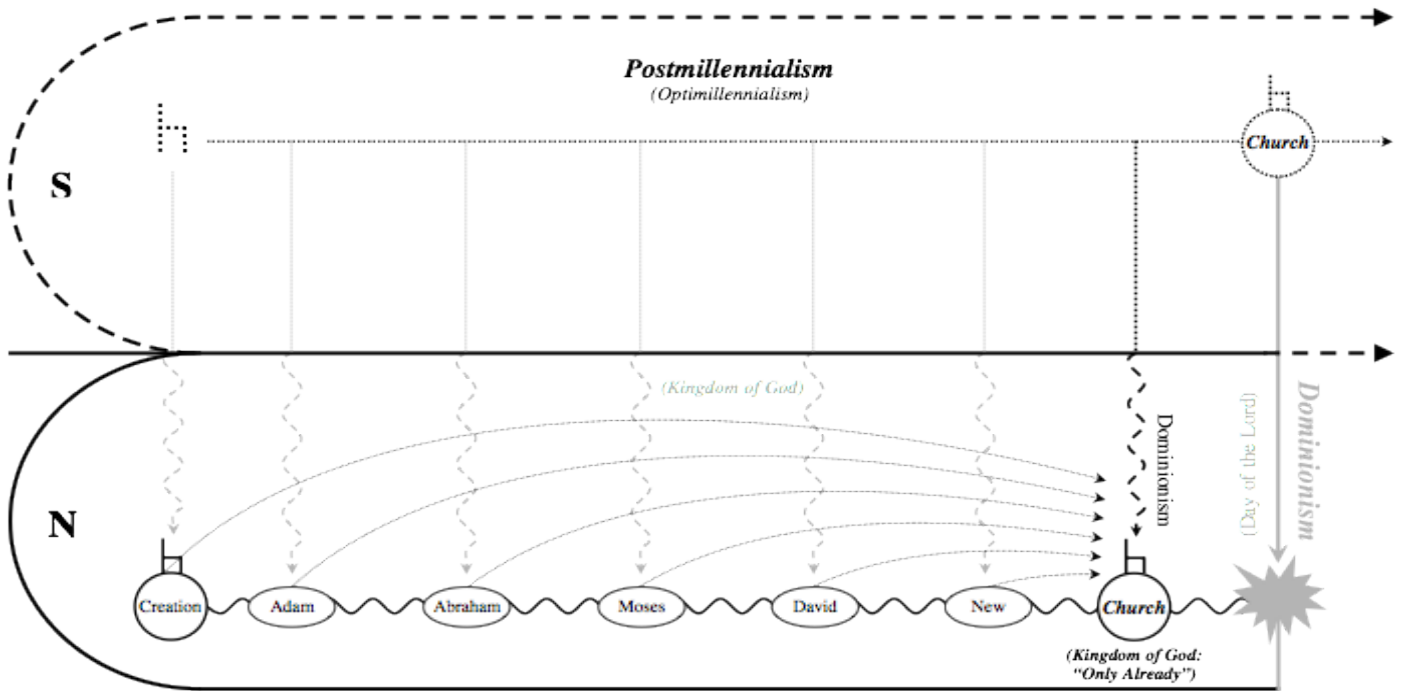
- A. Interpretation of the New Covenant is the crux of all biblical studies. One's understanding of the New Covenant typifies one's thought and approach to the whole of the Scriptures. As such, much debate surrounds the nature and meaning of the New Covenant. What is its purpose? What is its ultimate end? What does it require? What is its relationship to the other covenants?
- B. Historically, Platonic ideologies interpreted the New Covenant as the breaking point between the earthly typology of the Old Testament and the true heavenly plan of salvation. The New Covenant became the means of escaping the material realm, unto the inheritance of the immaterial heavenly destiny.

Christonaturalistic New Covenant Diagrams

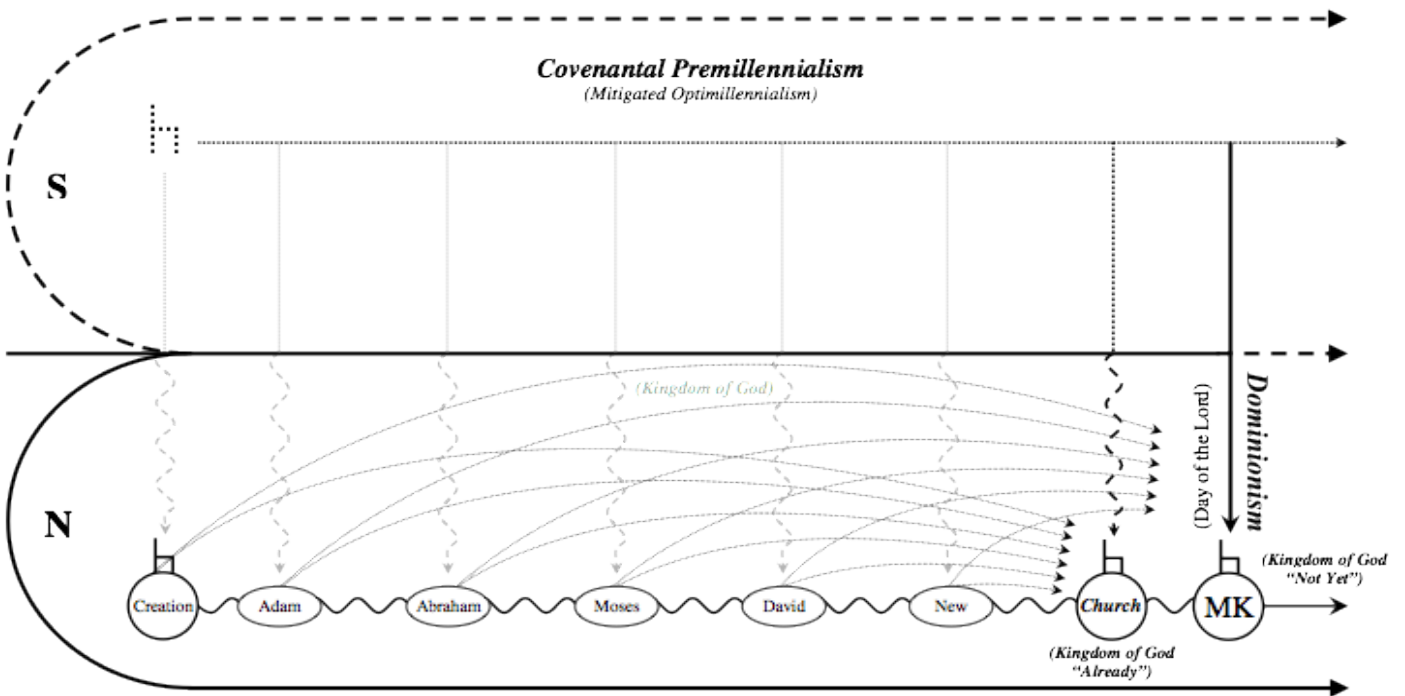


- C. Conversely, those within Christonaturalism who emphasized sovereignty interpreted the New Covenant as the means by which God released power to enable the Church to subdue the earth. Modified dominionism views the New Covenant in a two-tiered manner, with part of the covenant being enacted in this age unto ecclesiological dominion and the rest in the age to come unto messianic dominion.

Christonaturalistic New Covenant Diagrams



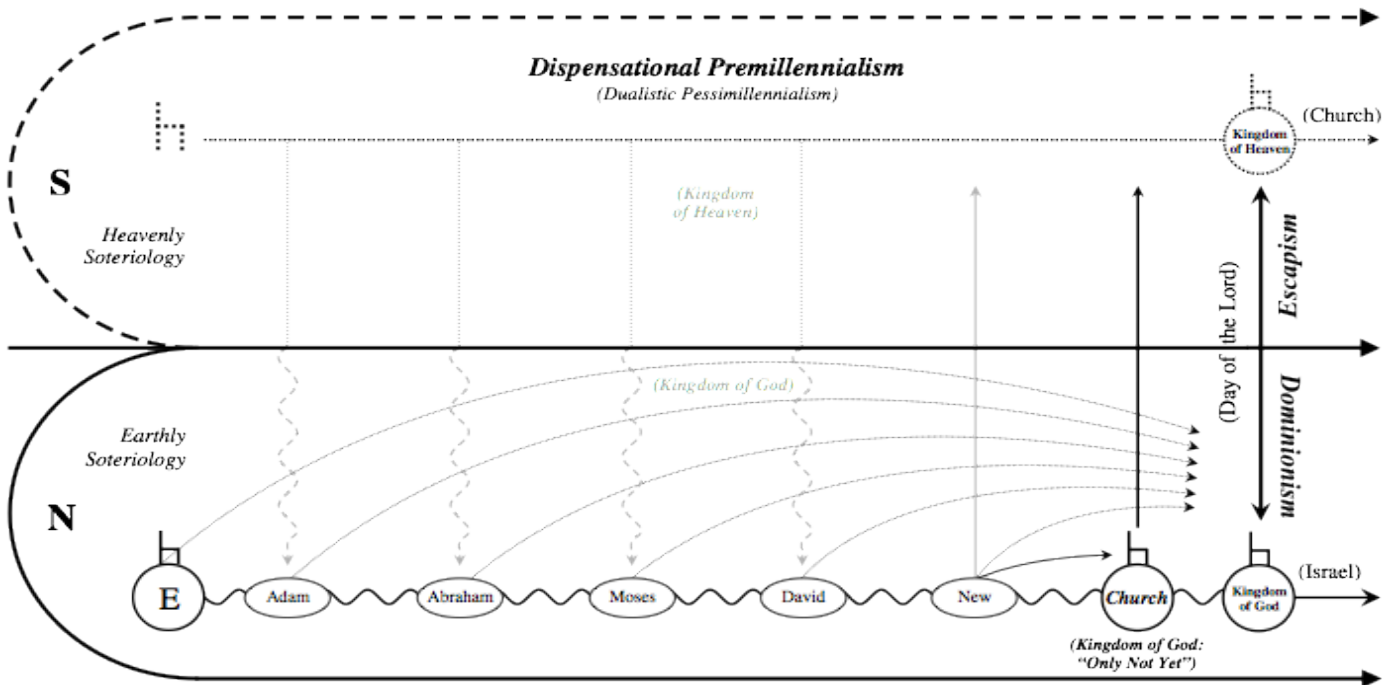
Christonaturalistic New Covenant Diagrams



D. Traditional dispensationalists interpret the New Covenant dualistically, as two separate covenants, each according to their respective plans of salvation. God made a heavenly New Covenant with the Church at the first coming, which like traditional Platonism will end in an

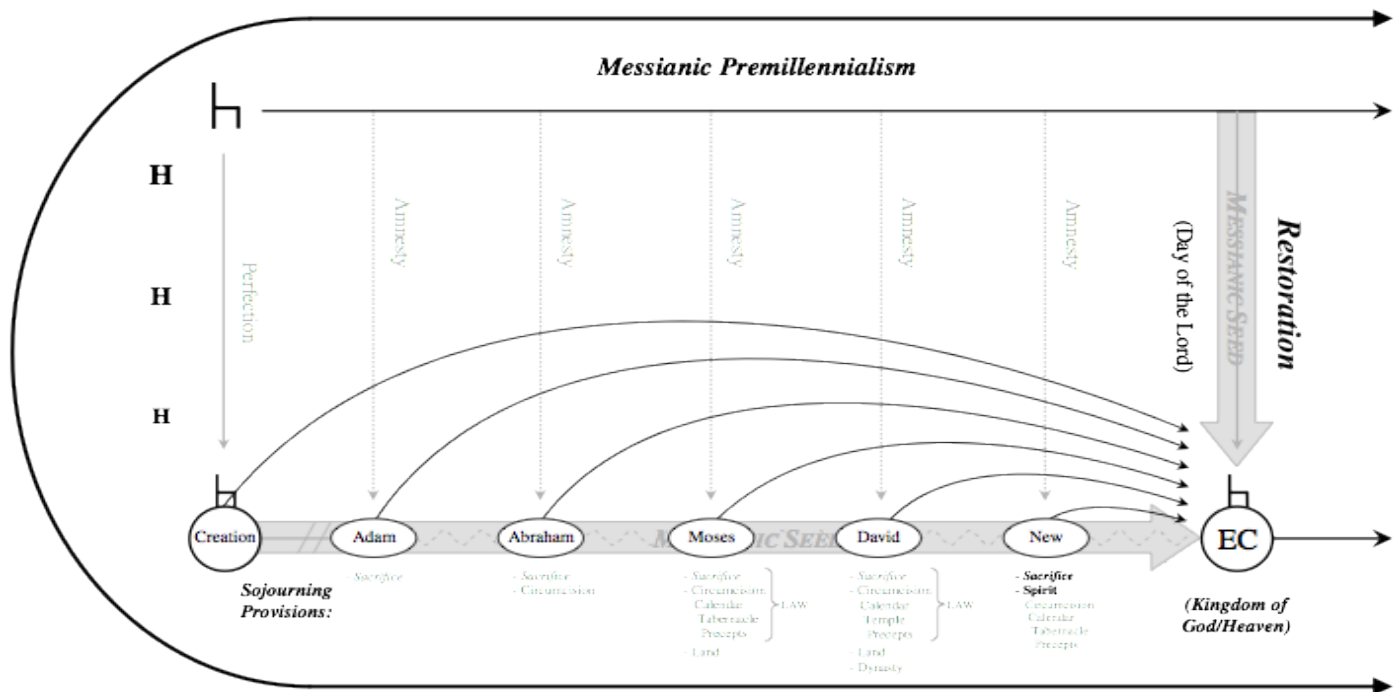
immaterial heavenly destiny. However, God also made an earthly New Covenant with Israel, which will come to pass on the earth in the age to come after the present soteriological parenthesis or intercalation.

Christonaturalistic New Covenant Diagrams



E. This work argues for a narrative format for New Covenant interpretation. Within Scripture’s grand narrative of the resurrection and Kingdom, God made a covenant with Israel, which he later extended to the nations, providing an effective atonement (the Cross) and tarrying mechanism (the Spirit) to sustain the righteous in hope and perseverance unto their inheritance.

Messianic New Covenant Diagram



II. NEW COVENANT

A. Introduction and Narrative Context

1. The “New” Covenant is simply a *reaffirmation and renewal* of the Davidic, Mosaic, Abrahamic and Adamic Covenants. However, the Messiah is now identified in the person of Jesus of Nazareth, and the atonement necessary for the inheritance of the benefits of the previous covenants is now provided.

Therefore repent and return, so that your sins may be wiped away (by the effective atonement), in order that times of refreshing may come from the presence of the Lord; ²⁰ that He may send Jesus, the Christ appointed for you, ²¹ whom heaven must receive until the period of restoration of all things (assuming the Adamic Covenant) about which God spoke by the mouth of His holy prophets from ancient time. ²² Moses said (assuming the Mosaic Covenant)... ²⁴ And likewise, all the prophets who have spoken, from Samuel and his successors onward (assuming the Davidic Covenant), also announced these days. ²⁵ It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham (assuming the Abrahamic Covenant)... ²⁶ For you first (Gk. proton, adv.), God raised up His Servant and sent Him (“first” NRSV/NIV/NLT) to bless you by turning every one of you from your wicked ways (by the New Covenant). (NASB Acts 3:19-26)

The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. ¹⁴ How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that

***we may serve the living God!* ¹⁵ For this reason Christ is the mediator of a new covenant (offering a better sacrifice), that those who are called may receive the promised eternal inheritance (i.e. eternal life, cf. Adamic Covenant, et al.)-- now that he has died as a ransom to set them free from the sins committed under the first covenant (cf. Mosaic Covenant). (NIV Hebrews 9:13-15)**

2. It is called “new” because it is contrasted with the “old” Mosaic Covenant in reference to the effective forgiveness of sins.

In the same way, after the supper he took the cup, saying, "This cup is the new covenant (Gk. diatheke, “testament” KJV, Lt. testamentum¹) in my blood, which is poured out for you." (NIV Luke 22:20)

Drink from it, all of you. ²⁸ This is my blood of the covenant, which is poured out for many for the forgiveness of sins. (NIV Matthew 26:27-28)

- a) The New Covenant therefore neither invalidates nor disqualifies the Mosaic Covenant (cf. Mt. 5:17-20; Acts 15:20-29; 16:1-4; 21:18-26; Rom. 3:31), which is still useful and beneficial until the consummation of the Kingdom (cf. Mt. Rom. 7:7-14; 1 Tim. 1:7-11; 2 Tim. 3:16f).

Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law. (NIV Romans 3:31)

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them (in the Sacrifice and Kingdom). ¹⁸ For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. ¹⁹ Therefore whoever relaxes one of the least of these commandments (of the Mosaic Law) and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰ For I tell you, unless your righteousness (concerning the Mosaic Law) exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (ESV Matthew 5:17-20)

- ***We know that the law is good if one uses it properly. ⁹ We also know that law is made not for the righteous but for lawbreakers and rebels... ¹⁰ and for whatever else is contrary to the sound doctrine ¹¹ that conforms to the glorious gospel of the blessed God, which he entrusted to me. (NIV 1 Timothy 1:7-11)***
- ***... from infancy you have known the holy Scriptures (cf. Law and Prophets), which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting***

¹ “Use in reference to the two divisions of the Bible (c.1300) is from L.L. *vetus testamentum* and *novum testamentum*, loan-translations of Gk. *palaiā diatheke* and *kainē diatheke*. L.L. *testamentum* in this case was a mistranslation of Gk. *diatheke*, which meant both ‘covenant, dispensation’ and ‘will, testament,’ and was used in the former sense in the account of the Last Supper but subsequently was interpreted as Christ’s ‘last will.’” (Online Etymology Dictionary, Douglas Harper ed., “Testament,” available from <http://www.etymonline.com/index.php?term=Testament.>)

and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work. (NIV 2 Timothy 3:15-17)

- b) The purpose of the Mosaic Covenant's sacrificial system was always to point the believer to an effective sacrifice that God would provide (cf. Lk. 24:44; Jn. 1:45; Acts 26:22; 28:23; Rom. 3:20-21; Heb. 10:1-4), the "lamb of God" (cf. Is. 53:7-8; Jn. 1:29, 36; Acts 8:32; 1 Cor. 5:7; 1 Pe. 1:19).

Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. ²¹ But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify (cf. Deut. 32:43; Ps. 79:9; Is. 53:11; Jer. 23:6; Ez. 16:63; Dan. 9:24; etc.). (NIV Romans 3:20-21)

- ***Rejoice, O nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people. ⁴⁴ Moses came with Joshua son of Nun and spoke all the words of this song (cf. "Song of Moses"²) in the hearing of the people. (NIV Deuteronomy 32:43-44)***
- ***Help us, O God of our salvation, for the glory of your name; deliver us, and atone for our sins, for your name's sake! ¹⁰ Why should the nations say, "Where is their God?" Let the avenging of the outpoured blood of your servants be known among the nations before our eyes! (ESV Psalm 79:9-10)***
- ***Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. (ESV Daniel 9:24)***

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! ... ³⁴ I have seen and I testify that this is the Son of God." (NIV John 1:29-34)

- ***He was assigned a grave with the wicked (cf. Sheol), and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. ¹⁰ Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he (YHVH) will see his (YHVH's) offspring (Hb. zera, "seed" KJV/NKJV) and prolong his (Servant's) days, and the will of the LORD will prosper in his (Servant's) hand. ¹¹ After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. (NIV Isaiah 53:10-11)***

² "At the close of the additional Sabbath sacrifice, when its drink-offering was brought, the Levites sang the 'Song of Moses' in Deuteronomy 32. This 'hymn' was divided into six portions, for as many Sabbaths (v 1-6; 7-12; 13-18; 19-28; 29-39; 40-end). Each portion was sung in three sections with threefold blasts of the priests' trumpets, the people worshipping at each pause." [Alfred Edersheim, *The Temple: Its Ministry and Services As They Were at the Time of Jesus Christ* (Angus Hudson, 1997, originally published in 1874), 126.]

- c) Thus, the primary difference between the “old” and “new” covenants is an *effective sacrifice* unto the forgiveness of sins and inheritance of eternal life.

Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you (cf. Acts 2:38; 3:19; 5:31; 10:43; 11:18; 13:38; 14:3; 17:30; 20:21; 26:18). ³⁹ Through him everyone who believes is justified from everything you could not be justified from by the law of Moses. (NIV Acts 13:38-39)

Therefore no one will be declared righteous in his sight (at the Day of the Lord) by observing the law; rather, through the law we become conscious of sin. ²¹ But now a righteousness from God, apart from law, has been made known (in the New Covenant), to which the Law and the Prophets testify. ²² This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵ God presented him as a sacrifice of atonement, through faith in his blood. (NIV Romans 3:20-25)

But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself (the primary thrust of the New Covenant). ²⁷ Just as man is destined to die once, and after that to face judgment, ²⁸ so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him. ^{10:1} The law is only a shadow of the good things that are coming (both of sacrifice and of coming salvation)-- not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship... ³ But those sacrifices are an annual reminder of sins, ⁴ because it is impossible for the blood of bulls and goats to take away sins. ⁵ Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me..." ⁹ Then he said, "Here I am, I have come to do your will." He sets aside the first (cf. Mosaic Covenant) to establish the second (cf. New Covenant). ¹⁰ And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. ¹¹ Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. ¹² But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. ¹³ Since that time he waits for his enemies to be made his footstool (at the Day of the Lord), ¹⁴ because by one sacrifice he has made perfect forever those who are being made holy. (NIV Hebrews 9:26-10:14)

3. The narrative context of the New Covenant is the Passover, which Jesus interprets typologically (cf. Lk. 22:7-20), implying a typological interpretation of the Law as a whole, testifying to the Messiah and his Kingdom.

Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed (cf. Ex. 12:1-29)... ¹⁴ When the hour came, Jesus and his apostles reclined at the table. ¹⁵ And he said to them, "I have eagerly desired to eat this

Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God. ¹⁷ After taking the cup, he gave thanks and said, "Take this and divide it among you." ¹⁸ For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes. (NIV Luke 22:7-18)

Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. ⁸ Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth (cf. the purpose of unleavened bread). (ESV 1 Corinthians 5:7-8)

B. Covenantal Format

1. Benefits/Inheritance

- a) Like all covenants prior, the New Covenant assumes the ultimate benefit of eternal life and the propagation of infinite well-being through intimacy with the Godhead, which is seen in Jesus' resurrection as a firstfruits and our deposit of the Spirit as a believer in him.

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem... ¹⁵ he made a whip out of cords, and drove all from the temple area... ¹⁶ To those who sold doves he said, "Get these out of here! How dare you turn my Father's house (Gk. oikos) into a market!" ... ¹⁸ Then the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this (cf. Zech. 6:12-13)?" ¹⁹ Jesus answered them, "Destroy this temple, and I will raise it again in three days."... ²¹ But the temple he had spoken of was his body (cf. 1 Cor. 6:19-20). (NIV John 2:13-21)

For we know that if our earthly house (Gk. oikia) of this tabernacle (Gk. skēnos) were dissolved, we have a building (Gk. oikodomē) of God, a house (Gk. oikia) not made with hands, eternal in the heavens... ⁵ Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. (NKJV 2 Corinthians 5:1-5)

- b) Moreover, like the previous covenants, the New Covenant assumes the same benefits of the resurrection and Kingdom, but now identified in the man, Jesus of Nazareth.

Truly I say to you, that you who have followed Me, in the regeneration (Gk. paliggenesia) when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones (cf. Kingdom), judging the twelve tribes of Israel. ²⁹ And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life (cf. resurrection). (NASB Matthew 19:28-29)

I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes... ²⁰ This cup that is poured out for you is the new covenant in my blood... ²⁸ You are those who have stayed with me in my trials, ²⁹ and I assign to you, as my Father assigned to me, a kingdom, ³⁰ that you may

***eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.* (ESV Luke 22:18-30)**

2. Stipulations/Obligations

- a) Like the previous stipulations, the New Covenant assumes the ultimate issue of governmental submission expressed in obedience.

***If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. ¹¹ I have told you this so that my joy may be in you and that your joy may be complete (in the resurrection, cf. vv.5-8).* (NIV John 15:10-11)**

***For this is the love of God, that we keep his commandments. And his commandments are not burdensome. ⁴ For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world- our faith. ⁵ Who is it that overcomes the world except the one who believes that Jesus is the Son of God?* (ESV 1 John 5:3-5)**

- b) It assumes the same stipulations of *repentance and belief* as the previous covenants.

***Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand: repent and believe in the gospel."* (ESV Mark 1:14-15)**

"Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ." ³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" ³⁸ Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins." (NIV Acts 2:36-38)

- c) Since the New Covenant offers one sacrifice for all time (cf. Rom. 6:10; Heb. 9:26; 1 Pe. 3:18), repentance and belief is symbolized by the *remembrance of the sacrifice of Messiah*, which represents the acknowledgement of deserved punishment.

***And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."* (NIV Luke 22:19)**

For whenever you eat this bread and drink this cup, you proclaim the Lord's death (as a sacrifice for sin) until he comes. ²⁷ Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner (cf. offering a sacrifice in an unworthy manner) will be guilty of sinning against the body and blood of the Lord. ²⁸ A man ought to examine himself (concerning his repentance and belief) before he eats of the bread and drinks of the cup. ²⁹ For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. ³⁰ That is why many among you are weak and sick, and a number of you have fallen asleep (as discipline unto repentance). ³¹ But if we judged ourselves (in this age), we would not come under judgment (in the age to come). ³² When we are judged by the Lord (in this age), we are being disciplined so that we will not be condemned with the world (in the age to come). (NIV 1 Corinthians 11:26-32)

Jesus also suffered outside the city gate to make the people holy through his own blood (cf. Ex. 29:14; Lev. 4:11-12; etc.). ¹³ Let us, then, go to him outside the camp (in remembrance of his suffering), bearing the disgrace he bore. ¹⁴ For here we do not have an enduring city, but we are looking for the city that is to come. ¹⁵ Through Jesus, therefore, let us continually offer to God a sacrifice of praise (remembering the sacrifice of his body)-- the fruit of lips that confess his name. (NIV Hebrews 13:12-15)

- d) It is likewise assumed that the Lord's stipulations are the same as before—to preserve and protect the repentant heart and provide the atonement and righteousness necessary for the inheritance of the blessing. This happened in the provision of the Cross and the giving of the Spirit who will be with us to the end of the age.

I assign to you, as my Father assigned to me, a kingdom, ³⁰ that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel. ³¹ Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, ³² but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers. (ESV Luke 22:29-32)

While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled... ¹⁵ My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶ They are not of the world, even as I am not of it... ¹⁸ As you sent me into the world, I have sent them into the world. (NIV John 17:12-18)

According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵ who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. ⁶ In this you rejoice, though now for a little while, as was necessary, you have been grieved by various trials, ⁷ so that the tested genuineness of your faith... may be found to result in praise and glory and honor at the revelation of Jesus Christ (cf. inheritance/benefit). (ESV 1 Peter 1:3-7)

- (1) In the New Covenant, the Lord provides the redeemed with a superior instruction to the Law, by means of the Spirit, for the remainder of their sojourning. This writing of the Law on the heart by the Spirit is the primary emphasis of the prophetic declaration concerning the New Covenant in Jeremiah 31.

Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ³³ But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ³⁴ And no longer shall each

one teach (Gk. *didasko* LXX) **his neighbor and each his brother** (with the Mosaic Law), **saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.** (^{ESV} Jeremiah 31:31-34)

I will ask the Father, and he will give you another Counselor (Gk. *parakletos*, "Helper" NASB/ESV/NKJV) **to be with you forever--** ¹⁷ **the Spirit of truth...** ¹⁸ **I will not leave you as orphans; I will come to you.** ¹⁹ **Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.** ²⁰ **On that day you will realize that I am in my Father, and you are in me, and I am in you...** ²⁵ **All this I have spoken while still with you.** ²⁶ **But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you** (Gk. *didasko*) **all things and will remind you of everything I have said to you.** ²⁷ **Peace I leave with you; my peace I give you (until he comes to us).** (^{NIV} John 14:16-27)

- <3875> para,klhtoj parakletos {par-ak'-lay-tos}

Meaning: 1) summoned, called to one's side, esp. called to one's aid 1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate 1b) one who pleads another's cause with one, an intercessor... 1c) in the widest sense, a helper, succourer, aider, assistant...

Origin: a root word; TDNT - 5:800,782; n m

Usage: AV - comforter 4, advocate 1; 5

See that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. ²⁵ **And this is what he promised us-- even eternal life.** ²⁶ **I am writing these things to you about those who are trying to lead you astray.** ²⁷ **As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things (concerning eternal life) and as that anointing is real, not counterfeit-- just as it has taught you, remain in him.** ²⁸ **And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.** (^{NIV} 1 John 2:24-28)

- (2) The Spirit is given to testify to the Messiah (Jn. 15:26; Acts 5:32) and the Day of the Lord (Jn. 16:13-15; 1 Cor. 2:10-16; Heb. 2:4; 2 Pe. 1:19-21), as did the Law (cf. Jn. 1:45; 5:46; Lk. 24:27; etc.).

If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles (as messianic signs, cf. Acts 2:22; Jn. 3:2; 5:36; 7:31; etc.), and yet they have hated both me and my Father. ²⁵ **But this is to fulfill what is written in their Law: "They hated me without reason." (cf. Ps. 35:19; 69:4)** ²⁶ **When the Counselor (Gk. *parakletos*) comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.** ²⁷ **And you also must testify, for you have been with me from the beginning.** (^{NIV} John 15:24-27)

If I do not go away, the Helper (Gk. parakletos) will not come to you. But if I go, I will send him to you. ⁸ And when he comes, he will convict the world concerning sin and righteousness and judgment (cf. Day of the Lord)... ¹³ When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. ¹⁴ He will glorify me, for he will take what is mine and declare it to you. (ESV John 16:7-14)

- ***God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel. ³² We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him. (NIV Acts 5:30-32)***
 - ***None of the rulers of this age understood it ("God's secret wisdom", v.7, concerning the Day of the Lord), for if they had, they would not have crucified the Lord of glory. ⁹ However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him" (cf. Is. 64:4)-- ¹⁰ but God has revealed it to us by his Spirit. The Spirit searches all things (concerning the Day of the Lord), even the deep things of God... ¹² We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us (i.e. the resurrection and kingdom). ¹³ This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words... ¹⁵ The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment ("We who have the Spirit understand these things, but others can't understand us at all" NLT): ¹⁶ "For who has known the mind of the Lord that he may instruct him?" (cf. Is. 40:13) But we have the mind of Christ. (NIV 1 Corinthians 2:8-16)***
 - ***And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns (cf. Day of the Lord) and the morning star rises in your hearts. ²⁰ Above all, you must understand that no prophecy of Scripture (concerning the Messiah and Day of the Lord) came about by the prophet's own interpretation. ²¹ For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit (who witnesses to the Messiah and Day of the Lord). (NIV 2 Peter 1:19-21)***
- (3) This witness is the ultimate purpose for the giving of the Holy Spirit, which in conjunction with the Cross is the primary provision of the New Covenant. It is given to sustain and maintain righteousness within the redeemed until the Day of the Lord.

My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one (Gk. parakletos, "an advocate" KJV/NKJV/NASB/ESV/NRSV) who speaks to the Father in our defense (vs. simply condemning us as does the Mosaic Law, cf. Rom. 3:20; 7:7ff; 2 Cor. 3:6ff)-- **Jesus Christ, the**

Righteous One. ² He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. ³ We know that we have come to know him (cf. Jer. 24:7; 31:34; Is. 11:9; 54:13) if we obey his commands (given by the Spirit). (NIV 1 John 2:1-3)

You show that you are a letter from Christ (by righteous perseverance), the result of our ministry, written not with ink (cf. Mosaic Law) but with the Spirit of the living God (cf. New Covenant), not on tablets of stone but on tablets of human hearts... ⁶ He has made us competent as ministers of a new covenant-- not of the letter (cf. Mosaic Law) but of the Spirit; for the letter kills (condemns unto Gehenna), but the Spirit gives life (advocates unto resurrection). ⁷ Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, ⁸ will not the ministry of the Spirit be even more glorious? ... ¹¹ And if what was fading away came with glory, how much greater is the glory of that which lasts! (unto the glory of the resurrection) (NIV 2 Corinthians 3:3-11)

- So if the uncircumcised man keeps the requirements of the Law (by walking in love, cf. Rom. 13:8ff; Mt. 5:43; Gal. 5:14; Jam. 2:8ff, which is given by the Spirit), will not his uncircumcision be regarded as circumcision? ²⁷ And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law? ²⁸ For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. ²⁹ But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. (NASB Romans 2:26-29)
- Therefore there is now no condemnation for those who are in Christ Jesus. ² For the law of the Spirit of life in Christ Jesus (cf. New Covenant) has set you free from the law of sin and of death (cf. Mosaic Covenant). ³ For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, ⁴ so that the requirement of the Law might be fulfilled in us (by giving us the Spirit unto walking in love), who do not walk according to the flesh but according to the Spirit... ⁹ However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. ¹⁰ If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness (in hope of the resurrection). ¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you (the ultimate end of the New Covenant). (NASB Romans 8:1-11)

- (4) The Spirit writes on our hearts the Messianic Law, which will be established on the earth in the age to come (cf. Mt. 5:17-22; Rom. 13:8-14; 1 Cor. 9:20-24; Jam. 2:8-13).

If you really keep the royal law (i.e. the Law of the Kingdom) found in Scripture, "Love your neighbor as yourself," you are doing right. ⁹ But if you show favoritism, you sin and are convicted by the law (cf. Mosaic Law) as lawbreakers. ¹⁰ For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. ¹¹ For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker. ¹² Speak and act as those who are going to be judged by the law that gives freedom (i.e. brings peace to the nations, cf. Is. 2:3; 42:4; Zech. 9:10; etc.), ¹³ because judgment without mercy will be shown to anyone who has not been merciful. (NIV James 2:8-13)

To the Jews I became as a Jew, in order to win Jews. To those under the law (cf. Mosaic Law) I became as one under the law (though not being myself under the law) that I might win those under the law. ²¹ To those outside the law (i.e. Gentiles) I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. ²² To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some (from the judgment of the Kingdom and the Law of Christ). ²³ I do it all for the sake of the gospel, that I may share with them in its blessings. (ESV 1 Corinthians 9:20-24)

- (5) The saints are thus called to walk according to the Spirit in them and sow to that Spirit, from which they will inherit eternal life.

For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." ... ¹⁶ But I say, walk by the Spirit (who will coach you in love and righteousness), and you will not gratify the desires of the flesh. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other (i.e. love and selfishness), to keep you from doing the things you want to do. ¹⁸ But if you are led by the Spirit, you are not under the law (i.e. under its leadership and condemnation). ¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality... ²¹ I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²² But the fruit of the Spirit (cf. being under the Spirit) is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law ("Here there is no conflict with the law" NLT)... ²⁵ If we live by the Spirit (cf. hope in resurrection), let us also walk by the Spirit (producing fruit in keeping with that hope). ²⁶ Let us not become conceited, provoking one another, envying one another. ^{6:1} Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness... ² Bear one another's burdens, and so fulfill the law of Christ...

7 Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. 8 For the one who sows to his own flesh will from the flesh reap corruption (unto Gehenna), but the one who sows to the Spirit will from the Spirit reap eternal life. (ESV Galatians 5:14-6:8)

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live (in the resurrection). 14 For all who are being led by the Spirit of God (vs. Mosaic Law), these are sons of God. 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16 The Spirit Himself testifies with our spirit that we are children of God... (NASB Romans 8:11-16)

Love does no wrong to a neighbor; therefore love is the fulfilling of the law. 11 Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. 12 The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. 13 Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. 14 But put on the Lord Jesus Christ (i.e. walk according to his Spirit), and make no provision for the flesh, to gratify its desires. (ESV Romans 13:8-14)

- (6) Conversely, believers are reprimanded for walking according to the Law, which has no power to raise them from the dead. Those who put their hope in the Law (or generally their own works) for *righteousness and power* will be sorely disappointed when Jesus returns to consummate his Kingdom.

We who are Jews by birth and not 'Gentile sinners' 16 know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified (in the resurrection)... 3:1 You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. 2 I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? 3 Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal (of the resurrection) by human effort? ... 5 Does God give you his Spirit and work miracles among you (as a sign of the resurrection) because you observe the law, or because you believe what you heard? (NIV Galatians 2:15-3:5)

C. Summary and Conclusions

1. The New Covenant is ultimately a renewal and reaffirmation of all the previous covenants, with the addition of specifying the exact person of the Messiah and providing the atonement necessary for the inheritance of all the previous covenants.
2. Those who put their trust in the Messiah—whom God accredited by miracles, signs and wonders (cf. Acts 2:22; Jn. 4:48)—are those who will be chosen for inclusion in his Kingdom when he returns (cf. Mt. 24:30-31; Lk. 22:18-30).
3. Like all covenants, the New Covenant is “conditional,” contingent upon continued repentance and belief. Again, the reward/benefit of the Kingdom is never in question—it will surely come—rather, it is the *personal inheritance* therein that is based on the condition of a perseverant, repentant heart.
4. The primary provision of the New Covenant, the Spirit, is given as a “Counselor” leading the saints in righteousness unto the inheritance of the Kingdom. The reason the Spirit is rarely associated with the Law is because neither of them are seen as having a common destiny in the Messianic Kingdom.
5. In this way the “Old Covenant”, i.e. Mosaic Covenant, becomes “obsolete” (Heb. 8:13). The New Covenant provides a *superior sacrifice* for atonement and a *superior instruction* by the Spirit. The Spirit dwells within us as a deposit of our resurrection, writing the Messianic Law on our hearts and leading us in the righteousness to be established on the earth in the age to come.

Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted (Gk. *nomotheteo*) on better promises (vs. the high priest, sacrifices and instruction of the Mosaic Covenant). ⁷ For if that first covenant had been faultless, there would have been no occasion to look for a second. ⁸ For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel..." (cf. Jer. 31:31-34) ¹³ In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away. (ESV Hebrews 8:6-13)

- <3549> nomotheteo, w *nomotheteo* {nom-oth-et-eh'-o}

Meaning: 1) to enact laws 1a) laws are enacted or prescribed for one, to be legislated for, furnished with laws 2) to sanction by law, enact

Origin: from 3550; TDNT - 4:1090,646; v

Usage: AV - receive the law 1, establish 1; 2

6. Though many assume the New Covenant to be a covenant unto itself, it is a covenant that will find fulfillment in the covenant made when Messiah returns, resurrects the dead and sets up his kingdom.

III. EVERLASTING COVENANT

A. Introduction and Narrative Context

1. The covenants are ultimately fulfilled in the eschatological Messianic Kingdom, which is simply the restoration of the original Adamic Kingdom (cf. Acts. 3:20ff; Heb. 2:5ff; 1 Cor. 15:21ff). In this way, all of the covenants are simply *reaffirmations and amplifications* of the Adamic Covenant.

...that He may send Jesus Christ, who was preached to you before, ²¹ whom heaven must receive until the times of restoration of all things (i.e. creation), which God has spoken by the mouth of all His holy prophets (cf. covenants, cf. v.25) since the world began (cf. Adamic Covenant) . (NKJV Acts 3:20-21)

For since death came through a man (cf. Adamic Covenant), the resurrection of the dead comes also through a man (cf. Restored Adamic Covenant). ²² For as in Adam all die, so in Christ all will be made alive. ²³ But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. ²⁴ Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. (NIV 1 Corinthians 15:20-26)

2. However, in contrast to the Platonic concept of an immaterial "heavenly" destiny of the saints where there is no reality to existence, the Bible describes a real resurrection on a real earth with a *real eternal relationship* with God. This relationship, like all others, is based on covenant. It will be an "everlasting covenant" (cf. Is. 55:3; 61:8; Jer. 32:40; 50:5; Ezek. 16:60; 37:26).

Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost... ³ Give ear and come to me; hear me, that your soul may live (in the resurrection). I will make an everlasting covenant with you, my faithful love promised to David. ⁴ See, I have made him a witness to the peoples, a leader and commander of the peoples. ⁵ Surely you will summon nations you know not, and nations that do not know you will hasten to you, because of the LORD your God, the Holy One of Israel, for he has endowed you with splendor (Hb. paar, "glorified you" KJV/NKJV/NASB/ESV/NRSV/NLT). (NIV Isaiah 55:1-5)

• "Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done... ¹⁶ I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star." ¹⁷ The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price. (ESV Revelation 22:12-17)

Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel... ¹⁴ And I will put my Spirit within you, and you shall live, and I will place you in your own land... ²⁵ They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever. ²⁶ I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set

my sanctuary in their midst forevermore. ²⁷ My dwelling place shall be with them, and I will be their God, and they shall be my people. (ESV Ezekiel 37:12-28)

- **I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them (cf. Ez. 37:27; Jer. 31:33; 32:38; Zech. 13:9), ⁴ and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."** (NASB Revelation 21:3-4)

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor... ² to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn... ⁴ They will rebuild the ancient ruins and restore the places long devastated... ⁷ Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their inheritance; and so they will inherit a double portion in their land, and everlasting joy will be theirs. ⁸ For I, the LORD, love justice; I hate robbery and iniquity. In my faithfulness I will reward them and make an everlasting covenant with them. (NIV Isaiah 61:1-8)

In those days and in that time (i.e. the everlasting destruction of Babylon), declares the LORD, the people of Israel and the people of Judah shall come together, weeping as they come, and they shall seek the LORD their God. ⁵ They shall ask the way to Zion, with faces turned toward it, saying, 'Come, let us join ourselves to the LORD in an everlasting covenant that will never be forgotten. (ESV Jeremiah 50:4-5)

3. God will make a covenant with the Messiah himself, giving him dominion and power over all the earth, in return for his obedience and righteousness.

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. ¹⁴ He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (NIV Daniel 7:13-14)

Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations... ⁴ he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope... ⁶ I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, ⁷ to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness. (NIV Isaiah 42:1-7)

- **Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel (cf. Acts 1:6), and the Holy Spirit was upon him... ²⁸ he took him up in his arms and blessed God and said, ²⁹ "Lord, now you are letting your servant depart in peace, according to your word; ³⁰ for my eyes have seen your salvation ³¹ that you have prepared in**

the presence of all peoples, ³² a light for revelation to the Gentiles, and for glory to your people Israel. (^{ESV} Luke 2:25-32)

4. Likewise, God will enter into covenant with those who are coheirs with the Messiah. They will rule with the Messiah in righteousness and justice forevermore.

Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him. (^{NIV} Daniel 7:27)

According to their deeds, so will he repay, wrath to his adversaries, repayment to his enemies; to the coastlands he will render repayment. ¹⁹ So they shall fear the name of the LORD from the west, and his glory from the rising of the sun; for he will come like a rushing stream, which the wind of the LORD drives. ²⁰ And a Redeemer will come to Zion, to those in Jacob who turn from transgression, declares the LORD. ²¹ And as for me, ***this is my covenant with them***, says the LORD: ***My Spirit that is upon you***, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring, says the LORD, ***from this time forth and forevermore*** (cf. Rom. 11:26-27). (^{ESV} Isaiah 59:18-21)

I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you I will not eat it until it is ***fulfilled in the kingdom of God...*** ¹⁸ I tell you that from now on I will not drink of the fruit of the vine until ***the kingdom of God comes...*** ²⁰ This cup that is poured out for you is the new covenant in my blood... ²⁸ You are those who have stayed with me in my trials, ²⁹ and I ***assign*** (Gk. *diatithemai* PMI 1S, "appoint" KJV) to you, as my Father ***assigned*** (Gk. *diatithemai* AMI 3S, "appointed" KJV) to me, a kingdom, ³⁰ that you may eat and drink at my table in my kingdom and ***sit on thrones judging the twelve tribes of Israel.*** (^{ESV} Luke 22:18-30)

- <1303> diati,qemai *diatithemai* {dee-at-ith'-em-ahee}

Meaning: 1) to arrange, dispose of, one's own affairs 1a) of something that belongs to one 1b) to dispose of by will, make a testament 2) to make a covenant, enter into a covenant

Origin: middle voice from 1223 and 5087; TDNT - 2:104,157; v

Usage: AV - make 3, testator 2, appoint 2; 7

5. The Everlasting Covenant will simply be the consummation of the New Covenant, as the marriage is a consummation of the betrothal. Those that are predestined by the deposit of the Spirit will be resurrected at the wedding of the Lamb.

"In that day," declares the LORD, "you will call me 'my husband'; you will no longer call me 'my master.' ... ¹⁸ In that day ***I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety.*** ¹⁹ ***I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion.*** ²⁰ ***I will betroth you in faithfulness, and you will***

Daniel Training Network

acknowledge the LORD... ²³ I will plant her for myself in the land; I will show my love to the one I called 'Not my loved one.' I will say to those called 'Not my people,' 'You are my people'; and they will say, 'You are my God.'" (NIV Hosea 2:16-23)

Hallelujah! For our Lord God Almighty reigns. ⁷ Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. ⁸ Fine linen, bright and clean, was given her to wear. (NIV Revelation 19:6-8)

6. This consummation explains the seeming contradiction in the prophetic declaration concerning the eschatological nature of the New Covenant. Though the New Covenant was initiated at the first coming of the Messiah, it will not be consummated until the second coming. In this way the New and Everlasting Covenants are one eschatological reality.

"The days are coming," declares the LORD, "when I will plant the house of Israel and the house of Judah (cf. Deut. 30:3; Is. 11:11; Jer. 23:8; Ez. 37:21; etc.) with the offspring of men and of animals... ²⁹ In those days people will no longer say, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' ³⁰ Instead, everyone will die for his own sin (cf. Ps. 62:12; Is. 35:4; 40:10; 63:7; Jer. 17:10); whoever eats sour grapes-- his own teeth will be set on edge. ³¹ "The time (Hb. yom, nMPA) is coming ("days are coming" NASB/KJV/ NKJV)," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah... ³³ This is the covenant I will make with the house of Israel after that time (Hb. yom, nMPA)," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people (cf. Gen. 17:8; Ez. 37:27; Rev. 21:3). ³⁴ No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more." (cf. Rom. 11:27) (NIV Jeremiah 31:27-34)

But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. ¹³ Since that time he waits for his enemies to be made his footstool, ¹⁴ because by one sacrifice he has made perfect forever those who are being made holy. ¹⁵ The Holy Spirit also testifies to us about this. First he says: ¹⁶ "This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds." ¹⁷ Then he adds: "Their sins and lawless acts I will remember no more." (NIV Hebrews 10:12-17)

May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, ²¹ equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. (NIV Hebrews 13:20-21)

B. Covenantal Format

1. Stipulations/Obligations

- a) Man – ultimate acknowledgment of God's authority over the heavens and the earth through restraint in the eating of the tree of knowledge of good and evil.

The throne of God and of the Lamb will be in the city, and his servants will serve him. ⁴ They will see his face, and his name will be on their foreheads... ⁵ And they will reign (under the rulership of God and of the Lamb) for ever and ever. (NIV Revelation 22:3-5)

Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation. I will bring them back to this place, and I will make them dwell in safety. ³⁸ And they shall be my people, and I will be their God. ³⁹ I will give them one heart and one way, that they may fear me forever, for their own good and the good of their children after them. ⁴⁰ I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. ⁴¹ I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul. (ESV Jeremiah 32:37-41)

This is what the Sovereign LORD says: I will deal with you as you deserve, because you have despised my oath by breaking the covenant. ⁶⁰ Yet I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you... ⁶² So I will establish my covenant with you, and you will know that I am the LORD. ⁶³ Then, when I make atonement for you for all you have done, you will remember and be ashamed and never again open your mouth because of your humiliation, declares the Sovereign LORD. (NIV Ezekiel 16:59-63)

- b) God – provision and maintenance of eternal life by means of the Spirit and the Tree of Life.

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb ² down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. ³ No longer will there be any curse. (NIV Revelation 22:1-3)

2. Benefits/Inheritance

- a) Man – eternal life and the propagation of infinite well-being through intimacy with the Godhead.

Now the dwelling of God is with men, and he will live with them... ⁴ He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. (NIV Revelation 21:3-4)

- b) God – eternal propagation of well-being through intimacy with man.

And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God." (NIV Revelation 21:3)